لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

December 1967

EDITORS

S. D. AHMAD

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad B.A.
for the Sadr Anjuman Ahmadiyya, Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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Annual subscription including Packing and Postage :

1.	Pakistan, India and Ceylon ;	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Note :—All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXII DECEMBER, 1967 No. XII

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Human Relationship in Islam

Human relationship in Islam is a manifold responsibility comparable to a mushroom growth of tentacles running back and forth in many directions with the individual tightly wrapped up like a cocoon.

It is spiritual in its noblest and loftiest expression, in loyalty and love, committed wholeheartedly, to a man-leader, a prophet or his deputy. In this spiritual kinship it has the quality of love that gives and forgives and believes in giving over and over again, self-denying in its attitude towards others, believing in serving with humility and a pleasure that only selflessness can give. It knows no rank, no class, no prejudice, nor malice nor bias, nor gripe nor grouse. It believes in brotherhood and

feels a supreme sense of joyous fulfillment in giving joy as the demands of ideology transcend all other interests.

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Blood-ties

Human relationship on a lower level is rooted in blood relationship through a common parent. All blood relations owe each other duties and have mutual responsibilities according to the degree of nearness — a two way traffic but delinquency on the part of one does not justify a corresponding remissness on the part of the other.

Respective shares of kins in property reflect priorities in the scale of ties.

Neighbourliness

Human relationship is further seated in physical proximity — the closest neighbour in the area tops the list of favourites and obligations of a fraternal character govern mutual relations in a neighbour hood — one neighbour owing duty to the other to the highest degree of sensitiveness to each other's wants. A nieghbour must never be suffered to go hungry. It is a duty to share, to give relief, to provide security.

Civic and national responsibilties

Human relationship is further extended to citizenship of a town and further still to membership of a nation or subject of a country, involving duties

and rights, duties, to work out honestly welfare and public services and peace promoting programmes, fighting internal and external threats to peace and paying all the dues of the city, the state and the union.

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Brotherhood of man

Human relation is extended to the great and global brotherhood of man with human compassion as the motivating force seeking outlet through relief agencies, mutual understanding platforms and organized effort to promote human welfare through exchange of ideas and scenitific knowledge and through drives for creating a sense of international responsibility and an enforcible code of international morality and abhorance of wars and removal of causes of friction and through settlement of disputes justly and impartially by means of recognized and accepted judicial processes and courts of arbitration with prior mutual agreement.

Property relationship

—Human relationship also seeks expression through economic activity and is resolved into property relationship on a basis of justice and mutual honesty without any trace of exploitation of labour by the capital or of the consumer by the producer. Both profiteering during perieds of scarcity and hoarding of supplies during spells of boom being condemned as unsocial acts, in fact hoarding of wealth is subject to an annual tax of $2\frac{1}{2}\%$ chargeable from 40-dollars-

asset slab as a share of the poor in the wealth of the capitalist.

Expliotation is cut out through prohibition of interest-fed banking facilities, corners, monopolies, cartels, dumping of goods, destruction of surplus to create artificial scarcity or agreed-price fixing or cutting down prices without reference to cost but with a view to disturbing the equilibrium of the market to force competition out of business with the ulterior objective of monopolizing trade in the affected commodity.

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Dynamics of Islamic ideology

The dynamics of Islamic ideology is not economic prosperity urge or pursuit of luxury; it is the concern of the individual as well as the corporate body to improve its prospects with God in the hope of access to a better life in the hereafter and it is therefore that every Muslim is expected to be a vigilante on himself even on his next door neighbour with discreetness and on a whole range of his contacts. Wealth is treated but as a means to an end—not a negligible means, though it has to be earned in a hard-working even in a painstaking manner, it is not at all the supreme object of life and therefore far from being a decisive factor in determining social status. In Islam only the practical attitude of man towards God, His laws and His creatures is the sole determinant of social standing. The ideological force in Islam is aimed at reconstructing

the entire fabric of social inter-relationship on a basis of a God-fearing sense of piety which, disdains office, power, prestige and believes ardently in self-sacrifice and fellow-service, is willing to be used for the good of morality and mankind.

The Islamic society is the only class-less society : it offers solid, sincere and working brotherhood as it is colour-blind, race-blind and recognizes no barriers that it cannot cross and no vested interests that can be permitted to nullify the spirit of fraternal mutuality grounded in the foundation of religious faith and rehearsed in five daily prayers when a king may not disdain to rub his silk ensconced shoulders with the rough burlap of a wage-earner. It finds expression in Islamic courts of justice where even the head of the State must appear as a party if he be a party to a dispute without the expectation to receive any mark of respect or consideration or distinctive treatment on that score.

The Islamic State

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The government in an Islamic society is not a class by itself—it is an extension and a part and an agent of the society, its mouth-piece and its care-taker and responsible to it and responsive to its reactions, with public welfare and public morality as its sole concern and working in close partnership with the people, seeking its opinion and respecting it in due manner and always deliberating in consultation with it and committed therefore to

create all necessary facilities for popular self-expression and self-determination within the limits of propriety set by the moral code of Islam governing public activity and its motivations.

Islamic theory of history

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The Islamic interpretation of history is centered in the spectacle of the angelic forces locked in a life and death struggle, with nations hearing and heeding the Divine call coming on top and rebels meeting short shrift. From the days of immemorial history to date, this fact has held true, Godliness and un-Godliness being the only effective determinants of the rise and fall of nations, the story and the sequal are repeated in every country, in every race, in every age. It is always to restore the balance, to reshape society on basis of justice, honesty, truthfulness, human compassion and sense of piety that God takes a hand marking down one for survival and honour and the other for extinction or servitude. It is to relieve the poor of fear and want and to relieve the rich of arrogance and surplus wealth that Islam and for that matter revealed religion assumes the role of leadership, promoting the welfare of all sections of society, assigning and assuring to each its due share in proceeds and its due part in production.

Islamic theory of revolution

This also explains the Islamic theory of revolution which is ushered in when injustice weighs

heavily on the lower strata in an exploiting society that permits a few to ride hard on many and to stifle private ambition and personal expression and divest men of their souls and dictate when and what and how much or how little they will eat and when and where and how and why they will die and how they will think and to whom they will pray or whether they will pray or not and what music they will play and what songs they will chant and what tunes they will sing and what they will talk and whom they will love and when they will cease loving and start spying and sequealing. This Islamic revolution starts through self-examination, self-purification, self-denial, self-sarcrifice, self-improvement, by making amends and by foregoing what does not belong to one and rendering all dues to each creditor and each partner, sharing one's potluck with others, putting greater value on integrity than on material ends.

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This sort of revolutionary society that is committed to stay the hand of the tyrant does not pose a threat or danger in a physical or violent sense to the existing order. It does through precipitate and clash of values, ideas and ideologies, of philosophies and vested interests. It fights and fights hard but fights clean, never hurting human sensibilities, and human decencies, hitting home but never hitting under the belt.

Religion thus is the conscience-prodder, awakening in man a keen sense of justice and

kindling in him a passion for adding to human happiness and fiery feeling of kindred sympathy for mankind. It works for the good of all with patience and forbearance striking back only when the crime of the offending party threatens to destoy the moral fibre of the social group.

Man—spiritual in essence

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It is true that man is mortal and represents a sum-total of the cosmos but since he has been fashioned under Divine design, his soul receiving a spark of the Divine word, in essence he is a spiritual being and destined, even made to survive the death of the physical body and keep on living an identical person with all his wits about, even sharpened, carrying with him all his disabilities and achievements, both his scars and his medals, on his person, as his debits and assets.

Islam, therefore, does not recognize the theory of primacy of matter : in fact, it does not recognize any matter devoid of components of soul.

Prime Mover ever present

Even if a dialectical analysis of nature were conceded as the reasonable approach, the very operation of the cycle is evidence of a Prime Mover positing the forces of contrariness in a thesis, thus deliberately and designedly imparting into it a quality of growth and exchange, of negation and devolopment, with a particular, even a predictable end in

view. Again the theory that matter is always tending towards higher development manifests clearly its progressiveness towards an ultimate goal set by a wise providence, working out a design by stages and in an orderly manner until the point is reached when sudden transformation from quality to quantity from sheer mass of flesh and blood and bones to intellect, to emotional capacities, to a soul, takes place.

The law of opposites furnishes the key to the so-called riddle of creative activity, the very contrariness posited in a thesis speaks for purposive creation, by a knowing designer who set a set of laws which govern life in a discernible, readable and to a large extent, understandable manner.

Islam does not agree with Marxism in its view that property onwership changed the character of communal relationship in the society into property relationship. It was the ego of an individual, his sense of greed and his disregard of human rights that changed the early fraternal and communal pattern of society. This gave birth to organized brigandage and so did the fear of hunger and out of this greed ego and fear were born—possessiveness, exploitation, despotism, imperialism, dictatorship and finally Marxism, a highly scientific total tyranny calculated to destroy lesser forms of tyrannies.

Islam ends class war

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Islam does not play second fiddle to vested interests. It aims to free the exploited to restore

justice, to end class antagonism, through equitable adjustments in favour of the less favoured and at the expense of the more favoured, through its persuasive power and not through physical pressure or threat of force. Islam thus eliminates tensions without levelling out the spirit of competition the sole key to individual and national, nay to spiritual and moral development.

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Islam places highest value on character and integrity, qualities of leadership never balanceable in Islam against gold but always reckoned as a happy combination of assets of a high order and sterling worth, of courage, patience, generosity, sense of balance, justice, humanity, perceptive power, the capacity to drive and push hard and suffer and sacrifice and persevere with dignity in adversity and walk humbly in hour of prosperity.

Islam disturbs status Quo

The idea of God was never born in fear of natural forces or in times of disaster as a pressure-reliever designed cunningly as an opiate for the masses to work in favour of the status quo.

It was heard like a rolling thunder, or through a fire in the bush or in an earthquake. It was not to sanctify the riches of the rich and sanction the poverty of the poor. Religion, or for that matter, Islam, definitely upset the status quo making the haughty high low and the dumb humble top-notch. It released the latent energies of man setting him

on the unbeaten path of moral growth and intellectual development never achieved by a people before or after under the stimulating influence of any ideology democratic or totalitarian, fascist or pacificist.

Principles underlying Islamic theory of distribution

1. According to Islam, the basic principle that makes all men co-sharers, in the resources of the world, is the Divine word "All that is in earth is for the benefit of all of you". Each individual has, theresore, a right in resources.

2. Everything that can be termed goods in the economic sense has been called" *malallah*" the property of Allah, the inference is clear—everything is a social asset.

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3. Man is the disposer of all that has been created and is, therefore, obligated to make use of it.

4. Gifts of God, that is economic goods, pass from hand to hand, generation to generation. This temporary aspect of possession emphasizes the transitoriness of all temporal wealth—the moral drawn is that the use or misuse of the goods by the temporary owner shall earn him merit or demerit.

5. All property is divisible into shares from a blood-relation to a neighbur, a stranded stranger, a prisoner, even an animal having rights in it.

6. Islam asserts and facts justify the superiority of man over other beings. His superiority is due to his higher mental faculties. The muscle should therefore serve the mind. Each should therefore receive according to his merit.

7. Man is not created without a purpose. He must make his contribution.

8. Islam does not take away from anyone the fruits of his labour, ingenuity, skill and invention excepting the prescribed taxes, of which are a legally enforceable charge.

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9. Islam expects of a man to devote all his resources to the benefit of mankind and deems acts of public weal as deserving of highest merit.

10. Islam does not take away the individual's freedom of choice, each person is free to co-operate with God or to withhold his co-operation and it is for his voluntary effort or lack of it that he shall be judged. Since a Muslim believes in God, in life after death, in Divine judgement, only free acts of the individual shall win him merit or demerit, he must resist every dictatorship that curbs the individual's freedom to accept or reject, believe or disbelieve in religion, even in good deeds so that his voluntary acts of deliberate omission or commission can merit due requittel.

11. Since Islam believes in human brotherhood and kindred love and compassion a Muslim society is, therefore, the ultimate ideal human fraternity with each member sharing voluntarily his affluence with others as much as their misfortune. It cannot therefore believe in force. The Marxist society achieves some results through police. Its dynamics is the fear of a state which may be headed by one monster or foureteen. It must believe in force. If it did not, it

would die unborn. It can have an appeal to the hungry, the desperate, the angry, the frustrated, the tyrant, the vindictive, the vandal, the anarchist, the arsonist, the murderer, the gangster, the hater.

12. Islam's dynamics is the fear of God, hope of a better life, faith in His grace and in the brotherhood of man. It cannot believe in force. It must, therefore, appeal to the kind, the considerate, the honest, the philanthropist, the poor, the destitute, the hopeless, the homeless, the human, the pacifist, the constructive thinker, the self-respecting, the social minded, the hospitable, the compassionate.

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TAQWA

The Promised Messiah

In the Holy Quran, as compared with other precepts, there is a great emphasis and insistence upon '*taqwa*', upon going through life stepping with care ; since *taqwa* is the quality which strengthens the mind to avoid evil of every kind, and it provides the impetus for a rapid run to acquire virtue. The secret in this emphasis and insistence lies in the fact that *taqwa* is the amulet which ensures safety and security for man in every respect ; it is a fortress to shield him against the danger of disorder and injury. A man who practises *taqwa* saves himself thereby from pointless but dangerous disputes in which people get involved, and they have to face destruction. On account of their hasty reactions, and base suspicions, they create dissensions, providing an opportunity for the detractors to indulge in fault-finding.[1]

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Taqwa has many constituent parts ; pride, self-esteem, unlawful financial gain, and a display of bad morals—to shun all these qualities is included in *taqwa*. Where a man displays good and high moral qualities even his enemies change into friends and admirers.[2]

Blessed is he, in joy and success, who remains firm on *taqwa* ; and unfortunate, indeed, is he, after stumbling, who does not begin to incline in this direction.[3]

All the beauty of the human soul lies in a man's steadfast march along the fine, delicate and subtle paths of *taqwa*. These fine and delicate paths constitute the fine attractive features of spiritual beauty. For, to the best of one's capacity, to observe the sanctity of the trusts from the Lord God, and

the pledges in faith ; from the top of one's head, to the soles of one's feet' in the case of all physical powers and capacities of the eyes, ears, hands and feet, the other organs of the human frame, the inner powers and qualities of the heart and the mind including the moral attributes—to bring all these qualities into use at the proper time, and to avoid abuse thereof, and to show a proper regard for the rights other people have on you—these are the points which constitute the spiritual beauty of the human being. The Holy Quran has defined *taqwa* by designating it as a garment, the expression used being the 'Garment of *Taqwa*'. This is a hint that spiritual beauty, spiritual adornment, comes into being with roots in *taqwa*, which lies in this that a man should remain true to all divine trusts placed in his hands ; he should remain faithful to all pledges in faith ; and properly discharge his duties to all other human beings, and other forms of life : i.e. he should remain loyal to the trusts, in their finest and most subtle implications and aspects.[4]

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Ignorance cannot exist side by side with real *taqwa*, which is always accompanied by a light, as Allah says : "Ye that have yielded faith, if you observe *taqwa*, of the Lord, and you remain steadfast in that quality, He would bring into existence circumstances to distinguish you from the others ; and He would bless you with a light, and shall guide you correctly in all your activities." In other words, the light shall permeate all your actions ; all your sayings; all your powers ; and all your senses. There will be that light in all your reason and understanding ; even your guess-work and conjecture will be characterised by that light. There will be light in your eyes, in your ears ; in your tongue ; in all your statements ; in all your actions. The paths you tread shall come to be bathed in light. In short, all your paths ; the paths of your *taqwa* ; the paths of your senses' shall come to be filled with light. In fact there shall be light wherever you step out.[5]

In the acquirement of knowledge in regard to material objects, and knowledge embodied in the Quran, there is a great

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difference. For acquiring knowledge of the material sciences, the formal courses of study, *Taqwa* is not an essential pre-requisite. For a student of grammer, or the material sciences, philosophy, astronomy, or the medical science, it is not necessary that the student thereof should carefully observe the Fasts, and the five daily Prayers, always keeping in view the Commandments, and the Prohibitions. It is not necessary that a student in these fields should live his life subject to the Commandments of the Lord. In fact it has often been seen that the learned in these sciences become Atheists, and sink into all the sins and transgressions. The world today constitutes a very clear example of this bitter experience. In Europe and America, the scientists are making daily discoveries and making new inventions, while the moral and spiritual condition of their mind is downright shameful. In the parks of London, and the hotels in Paris, things have been said and written which we would not care to repeat here, they are so foul and loathesome. For the heavenly sciences, and a proper comprehension of the Holy Quran however, the acquirement of *taqwa* is an absolutely essential prerequisite. For this a really honest repentance is indispensible. Unless a man takes on hinself proper observation of the Commandments, in a deep sense of humility, before the majesty and awe of the Lord, and turn to Him in abject submission, the door to the sciences embodied in the Holy Book, will not come to be opened for him. Nor would he be able to find in the Holy Quran, nourishment for those qualities and attributes of the soul without which there can be no peace, no joy, for the human mind. The Holy Quran is the Book of God; and the sciences embodied in it remain in the hands of the Lord. For this *taqwa* is the scaling-ladder. So, how can it be possible that evil-minded and lustful people should obtain access to them? Therefore, a Muslim, who is a Muslim only in name, however high his standing in grammer, literature and the arts, with an established supreme position in the eyes of the world, if he does not purify his mind and heart, he gets no share in the sciences hidden in the Quran. I perceive that

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people today are fully turning their mind to the acquirement of the material sciences. The Western light has thrown this world into a stupifying wonder at the discoveries, inventions and techniques they have made, or acquired. Even where the Muslims have thought out some ways for their welfare and advancements, they have unfortunately accepted the West as an example they should strive to follow. This is in regard to the Muslims who claim to be enlightened and progressive. Those who are called old-fashioned, and who say they desire to defend the Faith, the entire sum and substance of their life-long endeavour amounts to no more than this that they have hopelessly entangled themselves in futile but vigorous quarrels over points of grammer and pronunciation. They do not at all give their mind to the Holy Quran, which, of course, they cannot do unless, first, they purify their minds and their lives.[6]

For becoming a true *muttaqi* (one characterised by the quality of *taqwa*) it is essential that, after he has remained firm in giving up minor and obvious evils, he should turn his mind to the acquirement of good morals; he should deal with people with good manners; he should display unshakable loyalty to the Lord God; and he should remain watchful that he does not miss any chance of rendering selfless service. These are the qualities which entitle a person to be called a *muttaqi*. Only they are really *muttaqies* who come to combine all these qualities in their person. In other words, where a man possesses only one of these qualities. we shall not say he is a *muttaqi*, until he comes to acquire the rest of these attributes of praiseworthy morals and manners; and it is only for these that the Holy Book says "There is no fear for them, nor shall they grieve". When they have reached this stage, there is little left for them to desire over and above this peaceful state of the mind. Allah Himself becomes their friend and helper, as stated in the Holy Book that He befriends the righteous. It is stated in the *Hadith* that Allah becomes their hands, with which they hold things; He becomes their eyes, with which they see; their ears, with which they hear; their feet with which they walk. In another *Hadith* we read that whosoever becomes an enemy

of a friend of God, the Lord says to him that he should get ready to fight against God Almighty. In another place we read where a man attacks a friend of God, the Lord pounces on him like a tigress pouncing on a man who had stolen its cub.[7]

Ed. S. D. Ahmad
Eng. A. Q. Niaz

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A FRIDAY SERMON*

by

Hazrat Khalifatui Masih III

يا ايها الناس قد جاتكم موعظة من ربكم و شفاء لما فى الصدور و هدى و رحمة للمؤمنين ـ قل بفضل الله و برحمته فبذلك فليفرحوا ـ هو خير مما يجمعون .1 (يونس)

These verses state four characteristic beauties and outstanding merits of the Holy Quran.

One of the characteristics of the Holy Quran is that it is موعظه ـ موعظه or وعظ in Arabic means exhortation. It means an exhortation which has a close bearing on the problem of divine reward and punishment, pleasure and chastisement in such a manner as moves and melts the hearts so that they turn to God and listen to Him and are eager to forego everything mundane in a spirit of utter surrender to His will.

The second important characteristic of the Holy Quran is that it is شفاء لما فى الصدور . That is, it is a Book which is a sure anti-poison for all morbid states of the soul and pathological conditions of the mind.

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It is a cure for all the spiritual ailments from which the human mind can possibly suffer. It provides perfect guidance and sure remedy for each satanic doubt and sinful vagary of the heart. If you consider and ponder and try to delve deep into its inner meaning and significance, and resolve to resist and fight

---

**The Sermon was delivered at the Mubarak Mosque, The Hague.*

(1) Translation :

"O mankind ! there has indeed come to you an exhortation from your Lord and a cure for whatever disesse there is in the hearts, and aguidance and a mercy to the believers. All this is through the grace of Allah and through His Mercy ; therein, therefore, let them rejoice. That is better than what they hoard." (10 : 58-59)

back satanic evils when they attack you, you shall never be found wanting and they shall never triumph over you. Nor shall they be able to infect your souls and make you ill. Instead, Quranic light shall illumine your hearts and Satan who loves darkness and fears light shall fight shy and will not be able to come anywhere near your hearts.

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Again God says that this Book is not only موعظه or exhortation and شفاء or cure, it is also هدی or Guidance. In Arabic هدی means that the teaching and guidance which God has sent in the form of this Book shall continue for all times to come to guide man in consonance with his capacities. This guidance teaches us the way to tread the path to divine pleasure. It opens up infinite possibilities for our spiritual progress. At every stage it brings to light and reveals yet greater and loftier spiritual heights and enables to set a practical example of a greater devotion, loyalty and sacrifice than ever before until the faithful servant attains the heighest point of self-sacrifice and devotion, finds God Who is the object of his love and desire and enters the paradise of Divine pleasure. Hence this Book has the power to guide and channelise the natural instincts and urges the قوی (faculties) of man along the right and the most ideal paths.

The forth characteristic of the Holy Quran is that it is رحمة or blessings for the faithful.

God says, "I am *Reman* and *Rahim*; I am the source and fountain of all grace and blessings; I revealed the Holy Quran as a symbol of my grace and mercy for the faithful to enable man to win divine blessing and forgiveness so that he may rid himself of spiritual ills, continue, as a consequence of this guidance his journey on the path to spiritual progress and die in righteousness and peace. But God warns that although this Book is a guidance and a blessing, it is a guidance and blessing only for the believers and the faithful. If humans whom the Book addresses itself fail to profess and affirm their faith in it, nor do they try to practise and live its teachings and would not

struggle to mould their lives in accordance with the standards prescribed by the Holy Quran and nor would they try to be true believers in the eyes of God, for them this book is not a blessing but a blight. Verily they were blessed with light but they preferred darkness. For them a cure descended from heaven but they chose and preferred disease to health.

God says in the Holy Quran :

قل بفضل الله و برحمته فبذلك فليفرحوا هو

خير مما يجمعون (يونس)

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Do not take pride in your true beliefs, righteous deeds and good morals. Avoid arrogance, self-love, exhibitionism and affectation. Your humility, renunciation, and freedom from spiritual disease and your righteous end is not your right. All this is a gift of God and is the result of His grace and mercy Says He :

"Be happy and drink deep the cup of eternal bliss because your Creator and Sustainer has returned to you out of sheer grace and mercy and blessed you with a gift which is better than and far superior to all honours, all glories, all possesions of this material world".

May God grant that we are able to join this spiritually eminent and distinguished group.

The Oera Linda Book

Nassriat Adegbenro

In 1872 there appeared in Holland a Dutch translation of a very ancient Frisian chronicle, which had been handed down from father to son. Immediately the then highly orthodox and bigoted Hollanders decried the book as a falsification which had originated from the brain of the last possessor of the book, Cornelis over de Linden.

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I

Why this blind antagonism? Why did this most interesting chronicle meet with such stubborn and fanatical opposition? Was there any proof of its having been concocted by Cornelis over de Linden, a simple man who had but scanty knowledge of reading and writing, whilst the book under discusion was written in Runic characters and in ancient Frisian varying with the times in which each part of the chronicle was written?

As it is questionable, for instance, whether even an authority on philology and antiquities could produce a book like the Oera Linda chronicle, C. over de Linden, being but a mediocre person where reading and writing was concerned, would be a much more unlikely candidate for such work, especially when we take into consideration that he could not even read the lapidarian and archaic characters in which the book was written.

One of the reasons for its ill reception seems to lie in the fact that the Oera Linda Book is strictly monotheistic in its views and, in addition, strongly warns posterity against the Roman Catholic monks who would, "while speaking kind words, destroy in an underhand manner everything belonging to us Frisians". Knowing what happened to the Muslim libraries in

Spain and to the libraries in Alexandria this warning does not seem at all superfluous.

Another reason may well be found in the account given in the Oera Linda Book of the life of Buddha, which is highly compromising to orthodox Christianity and to Roman Catholicism in particular.

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The book consists of several chronicles written by various people in different times. It contains a story of creation, moral teachings and prophesies, and historical events dating from before the sinking of Atlantis up to 1256 A. C. We are told that the world was ruled by Earth Mothers, Lyda being the mother of the African races, Finda of the Middle Eastern and Eastern races and Frya of the Frisians. Here follows the story of creation :

"Wr. alda, Who alone is God and everlasting, made the beginning. After this, time appeared. Time wrought all things, the earth included. The earth bore all kinds of grass, herbs and trees, all the lovely animals and all the evil ones. All that is good and lovely she brought forth by day and all that is bad and evil she brought forth by night.

"After the 12th Yule (wheel) feast she bore three virgins :

Lyda came into being from glowing dust,
Finda from hot dust, and
Frya from warm dust.

"When they appeared Wr. alda fed them with His breath so as to bind the people to Himself. As soon as they had grown up they found happiness and pleasure in dreams of Wr. alda. Delight came to them and each of them bore twelve sons and twelve daughters, each yule time a pair.

From these all people have originated.

"Lyda was black, with curly hair like that of lambs. Her eyes sparkled like stars, yea, the glance of the vulture was uncourageous as compared with hers."

The book goes on to tell us that Lyda was keenly aware of what was happening around her, she was lithe, firm, indifferent to laws.

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"Finda was yellow and her hair like the mane of a horse; she could not bend a tree, but where Lyda could kill one lion, she could kill ten." She was alluring and unreasonable in that she wrote thousands of laws and followed none. She hated good people because of their frankness but practically gave herself away to flatterers. Her words were like honey but whoever trusted her was nearing misfortune. She was selfish and wanted to rule everybody. She was two-faced, for if a tortoise ate a spider her heart became like ice, but if one of her children killed a Frya her bosom swelled with pleasure. When she died, her children put her corpse under precious stones but never wept a tear.

"Frya was as white as snow in the red glow of dawn and the blue of her eyes outshone that of the rainbow. Beautiful Frya. Her hair, which was as fine as a spider's web, glittered like the rays of the "midday sun." The birds were silent and not a leaf stirred when she opened her lips. By the force of her looks the lion laid itself at her feet and the adder withheld its poison. She taught her children self-control, love of goodness and the value of liberty, for, she said, without liberty all other virtues only serve to make you slaves.

When Frya died she left the following text which was written by her children on the citadel of Texland:

"Hail bides the free! Towards the end they will see me again. But I can only recognize him

as being free, who is no slave of another nor of his passions. Here is my advice :

1. When there is great distress in the land and good advice and good deeds prove futile, then call on the spirit of Wr. alda, but you must not call on Him before having tried everthing. I tell you with reason, and time will prove it : the disheartened will always succumb to his own grief.

2. Only with bended knees may one pray one's thanks to Wr. alda's spirit, yea, three times :

For what you have enjoyed from Him,
For what you enjoy, and
For the hope He leaves you in anxious times.

3. You have seen how quickly I granted help. Do the same unto your neighbour, but do not wait until you are asked. The sufferers would curse you, my maidens would erase your name from the book and I would have to reject you as strangers.

4. Do not allow your neighbour to thank you with bended knee : this is due to Wr.alda's spirit. Envy would sneak upon you, wisdom would ridicule you, my maidens would accuse you of denial of your Father.

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6. Four things have been given to you for your enjoyment, namely, air, water, land and fire, but Wr. alda wishes to be the sole possessor thereof. For this reason I advise you to elect righteous men who divide labour and fruits justly, so that nobody is free from work nor from defence.

If anyone among you is found to sell his own freedom, he is not of your people—he is a bastard with bastard blood. I advise you to drive him and his mother out of the country. Relate this to your

children, morning, noon and evening, until they dream about it by night.

7. Anyone who robs another of his freedom, even if the other is under an obligation to him, I must cause to walk about on the lead of a female slave. But I advise you to burn his corpse and that of his mother in a barren place and to bury their ashes afterwards (at a depth of) 50 feet under the soil, so that no blade of grass may grow on it, as all such grass would kill your most costly cattle.

8. Never attack Lyda's people nor Finda's. Wr. alda would help them so that the violence which would emanate from you would descend upon your own heads.

9. Should it happen that they want your advice or anything else, you ought to help them. But if they come to rob—then fall upon them like lightening fire.

10. If one of them desires one of your daughters as his wife, and she assents, you must show her foolishness, but if she nevertheless wishes to follow her suitor, then allow her to go in peace.

11. If your sons wish for their daughters, you must act in the same manner as in the case of your daughters. But neither the one nor the other may return as they would bring back foreign customs and practices, and as soon as these are honoured by you I can no longer watch over you.

12. All my hope is centred on my servant Fasta. Therefore you should take her as Earth Mother. If you follow my advice she will remain my woman (scrvant), and all the pious maidens who follow her. The lamp I have lit for you will then never be extinguished. The light of it will then forever illumine

> your brain and you will remain as free from unfree force as the sweet inland water is free from the salt water of the endless sea."

On reading Frya's text we note that freedom played an important part in the life of the Frisians as, in fact, it still does. They considered slavery altogether immoral and incompatible with human dignity. The introduction of slavery into Frya's land was, therefore, a bastardly act, it being completely foreign to their nature. A slave could in any case not be regarded as a true Frya or free man as the very word Fry means free!

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Points 10 and 11 may not be interpreted as meaning that the Frisians showed racial discrimination. It must be borne in mind that they were a sea-faring nation that was fully conscious of practices and customs abroad. Being strictly unitarion, equalitarian and freedom-loving they realized that if a foreigner were allowed to settle among them through marriage the whole nation might become contaminated with idolatrous beliefs and practices and bad customs. It is for this reason that they expelled the Frisians who married foreigners.

The Oldest Teachings

The Frya's (Frisians) had a highly developed God-concept. They tell us that the world (wr. ald=very old) was created by Wr.alda, the Infinitely old one or the Everlasting. He[1] is the Supreme Being and there is none beside Him. Says the Oera Linda Book:

> "Hail to all God-loving Frya's children, as they will thereby become blessed in the earth. Teach and announce to all the nations:

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(1) In the original Wr. alda often referred to as "it", probably with a view to make still clearer His absolute uniqueness.

"Wr. alda the Very Oldest or Over Oldest as He created all things. Wr. alda is all in all as He is everlasting and has no end. Wr. alda is Omnipresent but cannot be seen anywhere, Therefore this Being is called Spirit. All we can see of Him are the creatures who come through His life and go again, for from Wr. alda all things come and to Him all things return.

"From Wr. alda are beginning and end, all things go up into Him. Wr. alda is the only Almighty Being as all other power is borrowed from Him and returned to Him. Therefore He Alone is the Creative Being and nothing was created outside of Him. Wr. alda laid everlasting rules of life in everything created and there are no good laws without their being made in accordance with them. But, though everything is in Wr. alda the evil of man is not from Him. Evil is caused by laziness, carelessness aad ignorance. That is why it can harm man whilst it can never harm Wr. alda. Wr. alda is wisdom, and the laws He has given are the books from which we can learn, and outside that no wisdom can be found nor gathered.

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"Man can see many things, but Wr. alda sees all things. Man can disclose many things, but for Wr. alda all is open. Men love and hate but only Wr. alda is just. Therefore only Wr. alda is God and there are no gods besides Him...As Wr. alda is God, He cannot change and because He remains, He Alone is Being and all else is illusion.

"Wr. alda was before all things and He will be after all things. Wr. alda is thus Evrelasting and He has no end-there fore there is nothing

outside of Him. By and through Wr. alda's life time appeared and all things were born and His life takes time and all things away...We, Frya's children (i.e. the Frisians) are phenomena of Wr. alda's life-in the beginning lowly and bare, but always becoming and nearing perfection without ever becoming as good as Wr. alda Himself. Our spirit is not Wr. alda's Spirit—it is only Its reflection. When Wr. alda created us He gave us in His wisdom: brain, senses and memory and He lent us many good qualities. With these we can observe His creatures and His laws. We can learn from them and speak about them, but only for our own good. If Wr. alda had not given us our senses we would not have known anything and we would have been more helpless than a jellyfish floating on the high and low tides."

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II

The spiritual and moral principles of the Frya's (Frisians) as described in the Oera Linda chronicle were of a very high order even before the cataclysm that caused Atlantis to disappear beneath the waves (in the year 2193 B. C. as according to the Oera Linda Book).

In this article we shall deal with some moral principles as laid down by the Frya's. Living in an age in which sexual licence is rampant whilst feelings of decency and morality seem to have vanished altogether it might be interesting to find out what the Oera Linda Book has to say on the subject.

The Oera Linda Book ruled that every young man had to look for a wife and be married at the age of 25. If a man had no wife when he had reached the age of 25 he was forbidden to enter houses. Boys, too, had to keep themselves

away from him. If he did not take a wife after this he had to be declared dead until he left the country. If, however, he was too weak for married life, he had to make this public so as to make it known to people that they had nothing to fear from him. In that case he could go wherever he liked. If, after his public statement, he committed adultery he could flee the country in default of which he would be left to the vengeance of his victim whilst nobody was allowed to help him.

The Frya's of old were highly equalitarian, trustworthy and just. The laws were made for the whole community—not for some—for the benefit of others. Whilst they were forbidden to wage offensive wars they were allowed to defend themselves. They loved not only their own freedom but also that of others, "for," says the Oera Linda Book, "those who enslave others will become enslaved themselves."

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Dishonesty in trade had to be reported to the Scout and if the trader continued his bad practices it was published everywhere so as to prevent the continuance of such practices.

Especially back-biting and slander were s everely punished. Whereas, for instance, many crimes were rewarded with banishment to the "tinlands" (Westland, Great Britain), the backbiter and slanderer was considered too bad even for the tin-mines as there, too, he was to be feared.

We will now relate two stories from this extraordinarybook :

> "The war had ended, but distress had taken its place. Now there were three people who had stolen a sack of corn from different owners. After some time, however, all three were caught.
>
> "The first owner went and took the thief to the bailiff. The women of the citadel (chatelaines), who spoke about it, unanimously declared that he had acted according to justice.

"The other (owner) took the corn away from the thief and left him further alone. The chatelaines said: "He has done well".

"But the third owner went to the thief's house. When he saw how distress had established its throne there, he returned and came back with a cart-load of provisions with which he drove hunger away from the hearth. Frya's virgins had watched him and they wrote his deed in the everlasting Book, whilst they had wiped away all his sins ... "

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The second story, which also contains a moral lesson, reads:

"An unsocial and miserly man came to complain to Trast, who was chatelaine at Stavia. He said that storm had destroyed his house. He had prayed to Wr. alda but Wr. alda had not given any help.

"Are you a true Frisian?" Trast asked. "From parent to parent," answered the man. "In that case," she said, "I will sow some thing in your heart trusting it will germinate and grow and bear fruit." Then she stressed:

"When Frya was born, our Mother was naked and bare, unprotected against the rays of the sun. She could not consult anyone as there was nobody who could help her. Then Wr. alda proceeded to work in her heart disposition and love, fear and terror. She looked around and her disposition chose the best and she sought shelter under the protecting lime tree.

"But it began to rain and she became wet. She

had seen, however, how the rain dripped off the slanting leaves. Then she made a roof with slanting sides which she placed on supports. Now there came a hard wind which blew the rain under the roof. She had found out, however, that the trunk gave shelter so she set to work and made a wall of turf and grass sods, first on one side and then on all sides. The wind returned, stronger than before, and blew off the roof. But she did not complain about Wr. alda, nor against Wr. alda, and she made a thatched roof on which she placed stones. When she realized how hard it is to struggle alone she showed her children how and why she had done this. These worked and planned together. In this way we obtained houses and door-steps and benches, a street and a protecting lime-tree against the rays of the sun. In the end we made a citadel and after that all other things. If, therefore, your house is not strong enough you should try to make the other one better."

"My house was strong enough", he said, "but the high water has lifted it up and the storm has done the rest."

"Where, then, did your house stand?" Trast asked.

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"Along the Rhine," answered the man.

"Was it not standing on a mound or a terp?" asked Trast.

"No," answered the man, "my house stood alone near the river bank. I have built it single-handed but I could not make a terp for it on my own."

"I knew that," answered Trast," the maidens have informed me. All your life you disliked the people for fear that you might have to give them something or do something for them. But such an attitude cannot carry you far as Wr. alda, Who is Generous, turns away from misers. Fasta has advised us, and it has been inscribed in stone over the doors of all the citadels: *If you are very selfish*, Fasta, said, *then protect your neighbours so that they will also protect you.* If this advice is not good enough for you I know no better."

The man became red with shame and slunk away in silence."

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This history of Frya's struggle and the lesson it contains is gripping in its simplicity and at the same time revealing. It shows that obstacles, hardships and difficulties force man to use his God-given ingenuity and strength and that, while doing so, he increases these qualities.

Thus we see that suffering and privation, accidents and even deaths resulting from them are necessary for our evolution. When we have grasped this fact fully, we will no longer say: "If there is a God, why does He not prevent the occurrence of all these difficulties and calamities?", but God has given us our free will and all the mental and physical faculties necessary for our advancement. If, therefore, we make a mistake or wrongly use these faculties, and accidents occur in consequence, we must ponder as to how to improve matters so that, in future, such accidents do not occur."

Instead of blaming our Maker, Who has provided us with all the necessary faculties, we would thank Him wholeheartedly not only for those faculties but for our difficulties as well and try to make use of them in the best possible way. It stands

to reason that without hardships and difficulties to solve and overcome we would have remained weak and ignorant or, as the Oera Linda Book puts it, we would have remained as helpless as a jelly-fish floating on the high and low tides and probably as ignorant, too !

(*To be Continued*)

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